000 /10/ takes wandering over the whole face of the known world. These "bouches," yawning in a mysterious hinterland, will cause him a thousand anxieties. Perhaps on the passage of the Seksawa he has been fleeced. He thinks, with dévout fear, of the old inexpugnable practices: adoration of the ram (1),

> 1. G. Germain is led by several indications, one of which is the actual presence of Idaw i-yzimmer, to locate in our region these heretics denounced by al-Bakrî in the twelfth century, "Le culte du bélier en Afrique du Nord /Ram worship in North Africa/," Hesp., 1948, p. 113

sexual freedom (2),

> 2. It is known that this theme, both legally and polemically, has not yet been abandoned.

that are told of the montagnards. But the purchase of almonds, olives, and nuts, made in this illicit background, the kind of panic that seizes him before the swarming of the hordes in ambush on the heights, will enliven his passage and later his recollections, his Rih'la, whose high-flown arrangement he is already practicing, not from disdain, but from uneasiness and from covetousness.

133 It will not be fruitless to have thus located, in the perspective of orthodoxy, that is to say, the total sum of authenticity up to here -- since our only accessible historical sources are Arabic -- the Seksawa country. It opens up, as the last impasse on the left side, to the one that reaches the Sous from Marrakech. Previously the valleys of the Nffis and of the asif el-Mâl similarly
● 485 opened up. Immediately afterward, having scaled the threshold of
794 Imintanout (900 meters), our traveler will be able to rest in a
621 bourg with weekly sermons, that is, in a madinâ. He will savor there the auxiliaries of prayer, which are the steam room
000 and the intercourse of pious people. Simultaneously he will

609 /245 cont./

574

[344] I. The hospitality. -- There does not exist in the high val-

[485] leys of the Atlas any tribal house intended for meetings of the assembly and for the sheltering of passing guests, such as the ones that were observed by de Foucauld at the edge of the desert.

*[634] Strangers, /246/ few in number besides, could not stay in the

[162] country more than one or two days; if they wanted to linger there, they would have to settle down in the fraction in the capacity of inhabitants, "soukkan." Those who wish to settle in this way for

609 some time in the villages put themselves under the protection of

57 a rich man and take shelter modestly in a small enclosure that

556 they construct on one side of the master's house. Most often the

563 latter is personally responsible for the crimes or offenses of which

[672] the "soukkan" on whom he has agreed to exercise his patronage

[464] may become guilty. Hired for their work, they remain foreigners.

609 Even after a year's sojourn, they are not always subject to the

641 obligations of war or taxes that weigh on the inhabitants of the

563 country. On the other hand, in the fractions of the plain, where the renewal of the population is much more active, the foreigner can acquire citizenship after a short stay.

609 When it happens that foreigners present themselves in num-

166 bers at the frontier of a "taqbilt," driven out by internal wars or

*634 vengeances that are practiced against them in their canton of

563 origin, a consultation of the jema'a of the "inflas" is necessary in order to enable them to settle down. If they are approved and their presence can strengthen the group that gives them refuge, they settle down to live with their flocks in part of the valley and build a hamlet, but they by no means participate in the government of the fraction that accepts them. Long years are necessary for them to come to find their place on the council.

It is unparalleled in the Sous that new arrivals would have had to buy citizenship for money. In critical periods, weak fractions have gladly appealed to outsiders for reinforcement, and even give them money, grain, or nuts to facilitate their establishment; but often the situation of the latter remains precarious

*631 121 182 /321 cont./ trace in advance the direction toward which their ambitions will carry them?

Whatever may be the interest of these considerations drawn from the geographical arrangement of the country, it would be imprudent, the history of the tribes shows us, to give them too much importance in order to explain the appearance of the minor chiefs who manage the conquest of a state.

To be sure, the possession of these small natural centers, favored both by the richness of the earth and the ease of communications, such as Tinmel on the Nefis, Adasil in the upper Asif el Mal, greatly facilitates the exercise of power and gives the master of the country useful resources; but the opposite is also true: the harsh existence of the Berbères /Berbers/ on an infertile soil spurs the warriors to conquest. Doubtless the hidden "silver mine" by which foreigners think they can explain the successes achieved by the amghar Mohammed of Tagontaft was nothing, as we have seen, but the fertility -- completely relative, besides -- of the lands of the Asif Nefis; again the minor chief had to drive the inhabitants from them before increasing the meager revenues from the hills of Tagontaft by means of the good harvests of Arghen and Tinmel.

As for the advantages given by the control of the passages of the Atlas, they can doubtless be invoked in order to make one understand how the fortune of the kaids of the Glawa developed, but they could not explain the initial success of the chiefs of the Nefis. The latter never collected the "zettata" from travelers; they hardly belatedly built "nzala" to shelter them. [651] [486] [485] It /322/ is still more difficult to appeal to this explanation for the kaids of the Mtougga, whose power was backed by a tribe situated away from the route of the cols.

*634 *631 121 182 It is true that the possession of a major route of communication, the construction of a casbah at the exit from a valley, obligatory road of the montagnards who go down toward the plain, give a chief a superiority that he knows how to use; but as we have seen, amghars rise and become important as frequently in places that at first sight do not seem very favorable for the growth